1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

226 Three methods are employed to catch *kaveu*:

The first method is *lamalama kavvu*. A lighted torch is thrust into the crab hole. The torch smoulders and the smoke forces the crab from its second hole, when it is promptly caught. In the second method (*yokayoka kavvu*) a pointed stick is thrust into the ground or into holes to locate the crab. The hand is then put down into the hole to draw out the crab. The third method is *wakapoa kavvu*. Coconut gratings are toasted over a fire until they become highly odorous and are then placed in the bush to attract the crabs. A few hours later a man visits the place and picks up the congregated crabs.

Crab hunting and killing is *wuli tupua*. The crab is picked up by the shell and, with a quick twist, the head is bent back from the mandibles and broken off. It is prepared for eating by roasting.

252

Bird Catching

223 Of old, birds were caught principally for food, though the feathers were
237 used secondarily as decorations for the hair and for the malo made of sennit. Today feathers are used as flies in fishing.

Birds are part of the reserve land foods and are tapu for most of the
422 time. A decision to lift the tapu is announced to the people by the guards.
621 The young men communally gather the birds which are divided among the people of the village. Small land birds are occasionally caught privately.

223 All birds are considered a great delicacy, but the young *lakia* bird is preferred. The owner of a new canoe might formerly obtain permission from
223 the village to visit the reserves to procure quantities of *lakia* for the feast
462 which marked the conclusion of the work on the canoe. The birds were shared among the people of the village and the canoe afterward referred to as *waka hoi lakia*.

231 Birds were never kept as pets or decoys. When caught as a fledgling, a
223 bird was placed alive in a cone-shaped coconut-leaf basket (fig.16)[1] and transported back from the reserve therein. The basket with the bird was suspended from a tree near the cook house. The bird was fed with coconut flesh; a new basket was made when the bird grew bigger. When the bird matured, it was killed and eaten. Today a bird is occasionally kept in a small four-sided wooden box hung on a tree near the house. Its wings are broken to prevent escape. It is fed by the children and killed when mature. One man in Yato keeps two semi-wild *noo* birds tied by the leg to a log near his house. When they escaped one day and walked through the village, everyone ran before them with shouts of "Kai tangata!" (Man-eater). It was some time before the birds were recaptured and the village settled down again to normal routine.

223 1. Netting. The method of catching birds by use of the bird net (*tuuala*) is termed *wahayei manu* (to encircle the bird with a net). (For technical details of the construction of the net, see p. 209).

1. [See p.140, category III — analyst.]

1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

252
251
Tridacna shellfish (*paysa*) are eaten raw or mixed with coconut cream and baked in leaves in the oven. Persons especially fond of them collect large quantities which they preserve for future use or for periods of want by stringing them on coconut midrib fibers (*kaleva*), 30 to 40 *paysa* on each string. The strung *paysa* are baked for a day or overnight and then hung from house eaves to dry in the sun for about 10 days. Thereafter they are placed in baskets and stored until wanted.

252
262
Wild birds are not preserved in any way. They are grilled and eaten immediately after they are caught. A bird is plucked at the beach and the feathers allowed to drift anywhere. Head and claws are left attached to the body and the bird is not gutted or cleaned in any way. A length of green coconut midrib, thrust down the throat of the bird and into its stomach, is used to hold the bird over the flames and embers of a fire made of *ngaipu* coconut shells until it is suitably grilled. All the bones are picked clean; the internal organs with the small fish and seaweed in the stomach bag and intestines are considered especially tasty morsels.

262
231
252
The pig (*puaka*) and the chicken (*moa*) were introduced after white contact. The pig, brought by early missionaries, is eaten today only at feast times or in food divisions to pay workers for services.

A pig is led down to the beach and allowed to wallow in the sea to clean its skin before it is killed by choking. A stout stick is placed across the throat of the animal lying on its back with its legs held or tied. Men stand on each end of the stick until the animal is dead. The dead beast is singed (*mumula*) with flaming coconut leaves and the skin scraped (*vuluvulu*) with a coconut shell. It is washed (*pulupulu*) again in the sea so that the skin is clean (*makitahita*). The animal is then placed on a bed of coconut leaves laid on the ground. The stomach is opened up, the internal organs (*ngakau*), heart and liver, are removed and washed in the sea. The blood is caught in coconut cups and baked in them (*toto momoyo*, cooked blood). The intestines are grilled on hot stones; the liver and heart are wrapped in banana leaves and oven-baked. The whole pig is baked in an oven for 4 or 5 hours, according to the size of the animal, and then butchered and shared among the participants in the feast. The head (*ulu*), reserved for the chief, is cut off first; then in order the fore legs (*lima*), hind legs (*vae*), ribs (*ivi kayokayo*), back (*tua ivi*), and finally the hind quarter (*mulimuli*) are butchered. All these portions, together with the heart and liver, are again subdivided into the required number of smaller portions (*pona*). Save for the special portion for the chief, there is no reference in this division to rank or status.

[554]

[177]
231
262
Hens and roosters were introduced by a captain of a trading schooner whom the Pukapukans called Wuluwulu (Hairy-one) when he visited Pukapuka some time after the mission was well started in Samoa but before it was established in Pukapuka.

431
252
Chicken eggs play no important part in the diet today. It is probable that they were formerly left in the nests to hatch. At the present time eggs are used as gifts to visitors. We saw only one Pukapukan eating an egg, a child eating a hard-boiled egg. A great deal of trouble is taken over the raising of chickens, but at the present time they are rarely eaten. No household has enough chickens to have a chicken dinner very often. Only once, during the Christmas feasting, was a native family seen eating a chicken for a meal. A woman or a child chases the chicken to be killed, then hits the bird on the head until dead. Women or girls pluck the feathers, which are thrown into the sea. The body is singed, the head cut off, and the internal organs removed. The heart and liver are washed and baked on hot stones; the body is wrapped in banana leaves and baked in the oven. A live chicken, talo, and nuts are the usual gift feast sent to honor a friend. Only chickens found strangled in the trees or killed by the women's committee when found in the talo beds are regularly eaten by their owners.

1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

The flying-fish practice net (*tao penu*) used by young men to catch pandanus keys thrown at them in practice sport is of similar shape to the flying-fish net, but smaller.

It consists of a handle of *wtau* wood, 4 feet long and 1½ inches in diameter, a crossbar 8 inches long, ¾ inch in diameter, and two stout rods of pandanus wood, 3 feet long, which are fastened to handle and crossbar, the ends bent close together and tied without the intermediary of lighter rods (*matai*) used in the flying-fish net frame. The lashings of framework and attachment of net to frame are similar to those of the flying-fish net. The practice net is made of the two-ply twisted fiber from the aerial roots of *yulu* pandanus. The net is 13 inches wide at the mouth, 18 inches deep.

The large bird net (*wuata*, fig.45,*b*) differs in shape from the flying-fish net.

The net framework is attached to the handle in such a way that the distal end of the framework rises at an obtuse angle from the plane of the handle. The distal point of the frame is 10 inches higher than the plane of the handle. The framework when viewed sideways presents the shape of an enlarged spatula. When the bird catcher brings down the net upon a flying or roosting bird, the net is reversed so that the distal end of the frame is lower than the plane of the handle. A bird flying from the net is more likely to be caught by the downward projecting spatula-shaped net than it would if the net frame were in the same plane as the handle. The frame and handle are made of light wood so that the net may be easily used in the tree tops. The net itself is made of fine two-ply twisted sennit.

TRAPS AND SNARES

Because the fauna of a coral atoll is extremely simple, there are in Pukapuka only two types of bird snare and a form of the widely distributed western Polynesian rat trap.

The construction and operation of the rat trap (*vaka kiole*) are shown in figure 47. The trap is baited with mature coconut flesh (*ipiipi*) and set in a runway made by rats. The rat is removed by the owner of the trap, who resets the bait stick and spring mechanism.

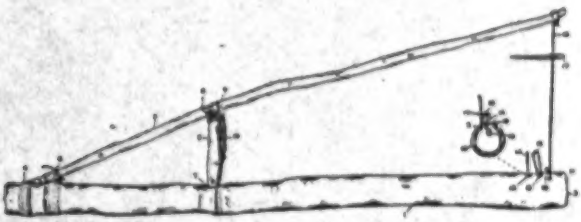
The coconut-shell bird snare (*maenga kui*) is shown in figure 48,*a*. Another bird snare (*maenga tuli*), shown in figure 48,*b*, is set on the beach, weighted down with stones, and the birds driven through it.

Though not strictly traps or snares, wooden structures (*pa wonu*) in which turtles are kept may be described in this context.

Stakes of *puapua* or *pukoma* wood, each about 5 feet long and 1 inch in diameter, are driven into the sea bottom a few yards from low water level of the beach. The stakes are arranged about 1 inch apart to form a rectangular enclosure 3 feet square, and 4 feet high. The stakes are bound together at top and bottom with horizontal poles and a continuous lashing which makes transverse turns round vertical and horizontal members. Baby turtles, caught as they emerge from their shells, are placed in these enclosures. They are fed regularly on squid and octopus until they are mature enough to be killed for a special food division. The size of enclosures observed varied according to the number of turtles placed within. An enclosure of the above size housed two turtles with shells about 12 inches long. Bigger structures contained five or more small

1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

225
231
turtles. There are about three of these enclosures in each village. When the people of Ngake go to Motu Ko for the copra-making season, they take with them their small turtles and put them in temporary enclosures erected on the lagoon frontage of the copra settlements.



227
284
FIGURE 47.—Rat trap (*tuka hiole*) (C8171): trap (1) 2 feet 7½ inches long and 2½ inches in diameter at larger end, made of a section of pandanus wood, hollowed out at one end (2) into a hole 2 inches in diameter and 6 inches deep; a springy piece of *ngangie* wood (3) 2 feet 8 inches long and ½ inch in diameter tied to pandanus wood at one end (4) and supported by upright (5) 4½ inches high and ¼ inch in diameter; lashing of spring to trap (4) consists of 7 turns of two-ply twisted sennit around end of spring and trap; free end of sennit carried 1 inch up spring to make eight figure-of-eight turns (6) around spring and trap; finishing end buried, but not cut off flush with previous turns; upright (5) rests at one end in a natural depression (7) on upper surface of trap; upper end lashed to spring with common alternate curves pattern lashing (8); suspensory brace (9) consists of 4 turns of two-ply twisted sennit around spring and trap, transverse turns being seized with 23 transverse turns (10) finished off with half hitches; on either side of middle line at open end of trap, holes large enough to allow run of two-ply twisted sennit are bored through roof of trap just inside entrance (11); a little farther in, two holes (12, 13) are bored in median line; straight stick (14) pushed down through innermost hole (12) to support bait (19); loop of sennit (15) knotted inside trap so that it projects above trap to height of bait stick; length of sennit (16) knotted around free end of spring; after testing tension, a light stick (17) is fastened by clove hitches to sennit so that it passes through noose (15) and rests its pointed end on top of bait stick (14); end of sennit (16) pushed through hole (11), passed around inner circumference of trap hole, and pushed out through another hole where it knots (18); cross section shows sennit (16) passing around inner circumference of trap (2), knotted at 18, bait stick (14) baited (19), and light stick (17) passing through loop (15) and resting on top of bait stick (14); trap set by pulling down spring and passing stick (17), attached to sennit, through loop (15) and resting its point on upper end of bait stick (14) (see cross section). In this position, as long as upper end of bait stick remains immovable spring stick cannot fly back; sennit loop within trap spreads out so that a rat entering trap must step over loop to nibble at bait which is fastened to pointed end of bait stick before trap is set. Rat nibbling bait moves bait stick which releases light stick, spring flies up and catches rat against roof of tube by tightened loop. In use, trap is propped in position by stones and sand packed around and alongside it.